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More About the Cleophas Script.

76,000 WORDS WRITTEN DOWN IN 56 HOURS.

BY FREDERICK BLIGH BOND, F.R.I.B.A.

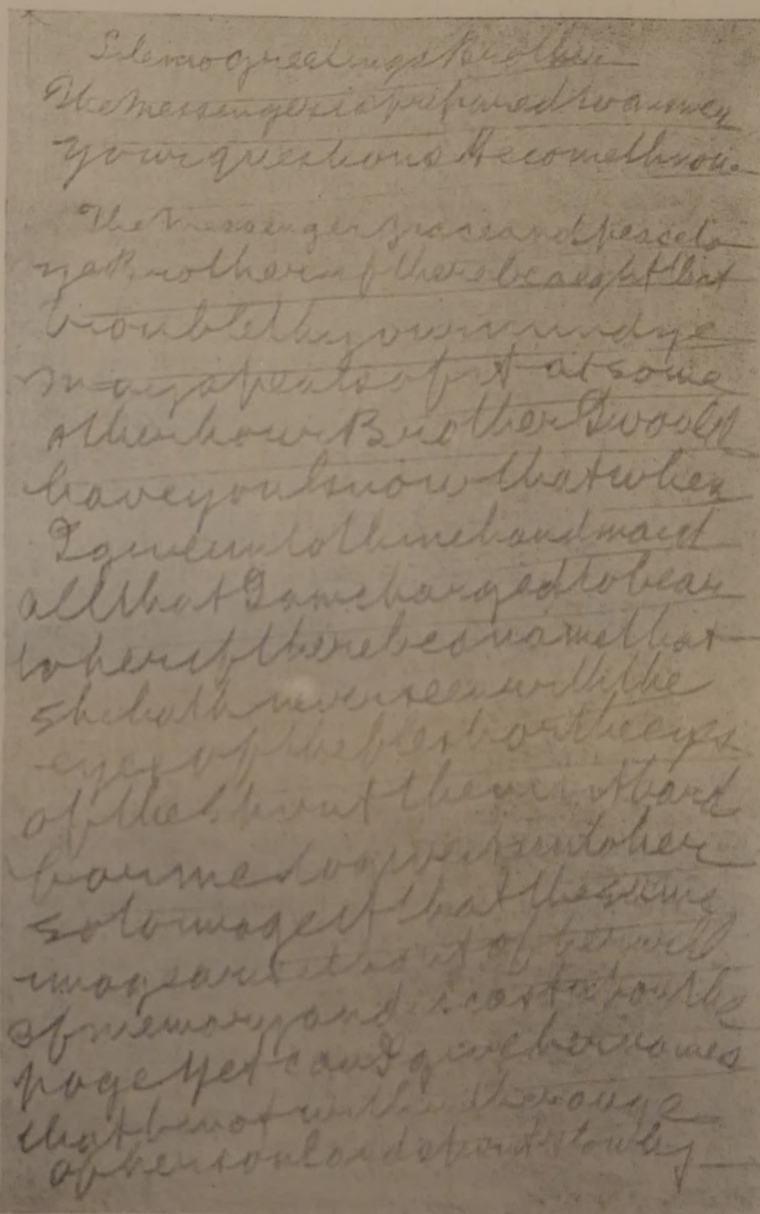
Editor of "Psychic Science."

Each week sees an accession of new readers of the "Christian Spiritualist." No apology therefore is needed for a brief recapitulation of fact concerning the "automatic script" known as the "Chronicle of Cleophas" which seems destined to make a deep and permanent impress on the Christian thought of our time, since it has successfully passed the test of critical analysis at the hands of so eminent a Biblical scholar as Dr. W. O. E. Oesterley, examining chaplain to the Bishop of London. Neither on the score of its claim to inspiration from an ancient source, nor from the marvel of its production (for the pencil of the unconscious medium, Miss Cummins, would write for well-nigh two hours at a stretch at a speed of some 1,500 words an hour) has it claimed the chief interest of this learned Doctor; but from its extraordinary fidelity to the book of the Acts and other early documents, no less than its doctrinal soundness and orthodoxy his interest and appreciation has been secured and confirmed; and Dr. Oesterley has made public his favourable verdict.

The origin of this writing is remarkable. It claims to be the restoration of an ancient scroll of the apostolic Acts which was entrusted to some of the "Saints" who went to preach in Rome. Few copies were issued, and these only for the trained teachers of the new faith because the Chronicle was deemed unsuitable to be placed in the hands of the ignorant. The reason for this is curious, and it is well borne out in the script. It was held to reflect too strongly upon certain frailties of the Saints—matters, we are told, of little import—but which, if known to the Gentiles, might perhaps dim the lustre of the teaching of the Gospel. For this reason, all copies of the Chronicle have perished—all being burned in the persecutions.

Doubtless this explanation is one easily understood: but what might have been prudent in the circumstances ruling at that day would be inexpedient in these days of better education and more intelligent enquiry. So we are glad indeed to have presented to us in this document a vivid word-portrait of each of the great apostles—notably of SS. Peter and Paul, whose intensely human characteristics are limned with a touch of real genius, making them stand out as living men, and engaging the reader's sympathies through the insight afforded by this most dramatic narrative.

There is indeed abundant material in the Chronicle for the presentation of a complete study of these great Saints. In the first Book alone there is a total of some seventy-



PHOTOGRAPHIC REPRODUCTION OF A PAGE OF THE SCRIPT.

six thousand words—all this matter, full as it is of intimate knowledge of the times, being written within a compass of 56 hours spread over some 37 sittings.

The assurance of the survival and continuity of the human soul is a great thing. But greater still is the promise which such writings as this reveal that the great experience of the Past, the record of worthy deeds, all that has made life worth living and has animated the souls of men and women with glorious ideals and impelled them to noble action, has never died, and can never die, because all is treasured up in the storehouse of immortal experience as a great Book of Life in which the actors of old time may with joy recall, and live again their struggles and achievements, the tragedy transcended and sublimated into living and glorious drama. Such is the vision this book inspires in the reader who can discern beneath the symbol used by the Messenger the reality which is Life Eternal.

He uses the similitude of a "Tree of Memory." I quote from some of the

prefatory sentences:

"I do bear you true tidings that be not known to man. It be in this wise. There is a great Tree that stretcheth from the earth into the wide spaces of the skies; and the great happenings of the earth do, like birds, perch themselves upon that tree and give out the song that be a memory—as all be Memory. In this Tree ye will find the whole memory of Earth. . . If the spirit of the hand that writeth be prepared and rightly shaped, then will it receive the true story of an ancient happening. It is plucked by one of us and borne to a mortal and to her delivered at the bidding of a Holy One. Such be the manner in which the Spirit worketh on the minds of men. In later days, will men seek prophecy after the manner they sought it in the Temples of Judea. Yet they that (now) be interpreters have not the nature of the prophets. . . It lieth with the people of your land to set apart in childhood those they would train for prophecy be the highest, not the lowest, work of man. In the days of Judea's might, her prophets did store within themselves the learning of times forgotten. Ye will have to learn again in pain and weariness the teaching ye shall give to your daughters and the sons of Israel so that they shall once more prophesy, see visions, and dream dreams. Then will ye turn your faces to the sun; and then will ye know that the word of Isaiah is accomplished."

But to return to the character-studies in the Chronicle: almost at the outset we are shown how poor Peter was tried and tested and how nobly he conquered his besetting weaknesses. Not only threats, but bribery were tried by the High Priest, whose servant, we are told, secretly visited the lodging in which Peter, James and John at first abode together.

"The messenger did speak of the favour of the High Priest and of gold that would bring these three all that they desired."

The condition was of course that they should refrain from speaking of Christ and spreading His teachings.

"Then Peter, listening to their words, did bethink him of the last words of the Master—'Feed my sheep.' And he knew in that hour the meaning of that saying. . . In truth would the sheep lie scattered upon the hillside if these three shepherds should draw away from them. Now Peter was weak in matters of the flesh, and his heart had been failing as he hearkened to the words of the High Priest's servant. Sore cast down had he been, bethinking him of those mortal pains that would perchance be his if he should

make defiance and cast the words of the High Priest's servant in his teeth . . . and the servant, seeing his failing, did turn to him alone and spake in honied words.

"Like a soft voice within the soul of Peter came the words 'Feed My sheep,' and he, raising his head, did see the Master's face as He had looked upon him in the hour before his denial. The vision stayed but for a moment, and he was stricken to the ground; and James and John, thinking that he had fallen into a swoon, hastened to raise him up. But Peter cast them from him and, turning to the servant, commanded him to depart thence and no more to torment them. But the servant would not depart, but sought with menace to make Peter fail once more.

"Now Peter was a choleric man, and anger arose within him so that he could not stay his hand. And he cast forth this man from the room, striking him upon the head, and adjuring him in the name of the Lord to purge him of the devils that were with him. James and John did strive to stay his hand and the voice which he lifted up in wrath against the tempter. . . . and Peter did after a short space turn of a sudden and pass from their presence. . . . and James and John did follow him and found him in the dimness of a dark chamber, weeping and in sore travail of spirit. For Peter knew that in his anger he had once again failed his Master and had become a reproach in the eyes of those whom he would teach and lead."

Greatly humbled, he implores his brother-apostles to let him be as a servant among them. They confer, and John says to him:

"Man ever rendeth that which he feareth most. Great was your dread, Brother, and so, great also was your anger against the servant of the High Priest. Ye have conquered your fear with your choler, and ye shall have forgiveness. But fail not again."

But see what comes of this failure! The happiness of being forgiven so rejoices the spirit of Peter that he becomes filled with the power of the Holy Ghost, and is able to work the miracle that is recorded for us in the third chapter of Acts. This the Chronicle tells in the following words:—

"The spirit of Peter was greatly exalted for the reason that he had been forgiven and not cast out of the fellowship; and thus did his sin of anger beget the first great miracle of healing . . . for he did heal a beggar who did beseech him for alms: and of this ye will read, for it is set down in Holy Writ. This beggar was paralysed and Peter did tell him to arise and walk. And lo! he walked; and went leaping before them into the Temple, praising God. When therefore ye read of this miracle, ye may know that it came from the repentance that did follow upon the evil sin of wrath in Peter."

A notable feature of this Chronicle is the constant evidence it affords in a casual and quite undesigned way, of intimate knowledge of Jewish things and of the Jewish nationality of the chronicler. Dr. Oesterley as a Hebrew scholar was naturally struck by this circumstance. We have it in the name given to the High Priest. This, in all documents, is Annas. But Annas is a Greek form of a Hebrew name, Hanan, not found by the student of early records. Yet in this script, it is always Hanan. Here we have a single instance of a knowledge which could not be within the mind of the medium, and the script teems with such knowledge. I shall hope to give more instances of this veridical quality in the script—these marks of authenticity so striking in their nature—in a further communication.

The Messenger is himself but the interpreter of the thought of the original chronicler, Cleophas, the disciple who met Christ at Emmaus. There is a beautiful story of this meeting in the Gospel of Philip—in the as yet unpublished Story of the Resurrection of Christ—and this I would like to

quote later in these columns. Cleophas and his messenger, who was on earth much later and is thus better able to frame communications to us, are both brethren of that great Company or Communion of faithful souls in the Church Invisible who have spoken aforetime through the humble brethren of Avalon (Glaston) the mother Church and spiritual home of our race. Thus is Britain with her evangelising mission, linked in a very special way with the ancient Church of Jerusalem and the work of the Holy Twelve.

REVELATION BY MEANS OF THE SPIRITUAL FACULTIES.

BY THE REV. W. S. BOWDEN
(Vicar of Walsgrave, Coventry.)

I have been asked by my friend, the Editor, to contribute an article to his most excellent paper. The "Christian Spiritualist" is, to my mind, the most illuminating and helpful of all the psychic publications at present before the public. I am glad and proud to be asked to add my mite.

Since it is the philosophy of Spiritualism that appeals to me most strongly, I will write something on that aspect of this great subject.

It has constantly struck me in reading books and periodicals how much confusion of thought there seems to be about the functions of the sub-conscious mind. Few seem to distinguish between the sub-conscious and the super-conscious parts of the mind, and much confusion results. The sub-conscious is constantly spoken of as performing the functions of the super-conscious, and vice versa. To me, the difference is very great and quite clear. Permit me to attempt to present, for what it is worth, my own view.

Man is a tri-partite being, composed of body, soul and spirit. The body is the seat of sense-consciousness, the soul is the seat of self-consciousness, the spirit is the seat of God-consciousness. Or, to put it in other words, in the body sense dwells, in the soul self dwells, and in the spirit God dwells. (This differentiation of function, expressed so neatly, I owe to Archdeacon Basil Wilberforce, one of the most penetrating and luminous minds of this century.)

Further, the body is the instrument and material expression of the soul, while the soul is the instrument and etheric expression of the spirit. The body should be controlled by the soul, and the soul by the spirit. So that body and soul should be under the control of spirit. That is the ideal.

Now the animating principle of the soul, which is the mind of man, is much more complex than many imagine. Most people when thinking of mind, think only of the conscious mind. That part of the mind with which we consciously think. But besides the conscious mind there is also the sub-conscious and super-conscious mind.

The sub-conscious mind controls the functions of the body, such as the circulation of the blood, the play of the lungs, the processes of digestion, and all the activities of the billions of atoms of which the body is composed. It is impersonal, and is acted on by suggestion, whether good or bad. And it is that part of the mind which is below the threshold of normal consciousness.

The conscious mind is that part of the mind (a comparatively small part) which we consciously use to think with. It is this part of the mind with which people are most familiar.

The super-conscious mind is that highest part of the mind, above the threshold of ordinary consciousness, which is in touch with God and spiritual reality. It is the seat of intuition and inspiration.

Now (and this is my point), it is in proportion as the conscious mind is in harmony—or in tune—with the super-conscious that we gain illumination, revelation, and perception of truth and high ideals. Because, as I

have said, it is the super-conscious mind which is most closely in touch with our God-inhabited spirit.

The spirit of man is where God (the Universal Spirit) dwells, and in that innermost spirit of man is fullness of knowledge, power and love, and fullness of communion with the celestial spheres, and all the Hells of Heaven.

The super-conscious mind draws directly from Spirit, and is more or less enlightened and active as man is more or less developed.

It is the highest aim of man (it must be the highest aim of Spiritualism, of Religion) to bring the conscious mind more and more into harmony with the super-conscious. So that the super-conscious can pass down to the conscious mind more and more of the wisdom, power and love it receives from Spirit and the spiritual spheres.

Where there is harmony between the conscious and super-conscious parts of the mind when they are "in tune" then there will be revelations, inspiration, and the highest spiritual communications consciously perceived.

The prophets, saints and teachers of the Bible, and of all time, have been men who were so attuned to the spiritual spheres. That is why they were prophets, saints and teachers!

Anyone who is so attuned may become a prophet, saint or teacher, and will gain increasingly a glorious confidence that he is in touch with reality. His faith will ever be vanishing into sight, assurance, certainty, and new vistas of faith will ever be opening up (for faith must ever precede knowledge, and his faith will continually expand with increasing sight and knowledge).

Such is the glorious outlook now, and through the ages.

Such is God's glorious purpose for His children which everyone can enter upon here and now, if he will.

It is within our power here and now, in God's purpose that we should begin here and now, to unfold and develop our whole being by bringing our conscious selves more and more into harmony with the highest, which is already potentially within us, and which is quickened into conscious life by those spiritual powers and spiritual beings which are without us, and who are ever longing to help us, but can only do so so far as we will respond, always desiring the highest and keeping our conscious minds open and receptive, so that we may receive their help.

That is what religion means to me. That is what that aspect of religion we call Spiritualism has brought home to me with such convincing force. Therein lies its highest aim, its purpose and its appeal.

PREMONITIONS.

The Bible is a book of visions, of apparitions, and of veridical dreams from beginning to end. These are so well known that it is not necessary for me to particularise them here, but merely to turn at once to the question: "Do such things occur now as of old?" and to answer decidedly in the affirmative.

While cases where information is imparted during sleep are numerous, there are many instances of premonitory apparitions, and we will first turn to these.

It is as well here to say that the idea, which is very prevalent, that an apparition invariably betokens calamity or death is totally unfounded, as the most casual study of the instances cited in this work will show. Some, of course, naturally refer to these important events, but the majority do not, while in many cases the apparition ministers to consolation and encouragement. A proper recognition of this fact would go far to remove that fear and mistrust of these things which, while natural, is really unfounded and much to be deplored.

From "Man's Survival after Death," by the Rev. Chas. L. Tweedale.

January 6th, 1926.

THE CROSS OF EXACTLY WHAT DO

By the Rev. J. W.

One evening, over two time that we were found which I am now the Counsellor, the chief guide have the honour to lead would give us a Dedication thereupon gave us which the charter of the church affiliated to St. which are sufficient of the message as concerning the realms.

And at the close of the Counsellor himself gave most unusual with him "I accept the Cross my shoulder through worthy of it! Amen.

I have pondered benediction, as well amount of teaching during the first year concerning the Cross of

Counsellor was on disciples; and he was delightful talks his charming answers to vouchsafed concern of the Master Who of that teaching is to all that the Cross would accept his theirs; for he has the Cross means to any other source.

The result is to be a very real thing not repine at it no "weight," nor ponder the mystery of it, it; and in the cross solves away, and do not know what "mystery"—and know.

And one of the has taught me is that you can see it will be best to who carries the on his forehead is carrying the Name "Christ" self. Let a man world of men, places a Cross Cross that is the Christ as what the Cross Name.

The man who that Cross—of his own black, heavy, dures the gib his cowardly glory-giving gloom of terrible burden well he desires hides his all an "alleged lance can deceivers.

be carried always she that it can only hide surrounds

Were I helping of my he cross upon that Name I glory but been I shall be aspiratic

THE CROSS OF CHRIST.

EXACTLY WHAT DOES IT MEAN?

By the Rev. J. W. POTTER.

One evening, over two years ago, at the time that we were founding the Church of which I am now the minister, we asked Counsellor, the chief guide of the Circle I have the honour to lead from this side, if he would give us a Dedication message. He thereupon gave us what was accepted as the charter of the church, and of each church affiliated to St. Luke's, the terms of which are sufficient of themselves to stamp the message as coming from heavenly realms.

And at the close of that eventful evening, Counsellor himself gave the benediction, most unusual with him—and it was this:

"I accept the Cross of Christ to bear upon my shoulder throughout life. May I be worthy of it! Amen."

I have pondered a great deal on that benediction, as well as on the amazing amount of teaching Counsellor gave us during the first year of his control, concerning the Cross of Christ.

Counsellor was one of Our Lord's earthly disciples; and he won all our hearts by the delightful talks he gave us, and the charming answers to our questions which he vouchsafed concerning the earthly life-time of the Master Whom he loves. The result of that teaching is that, even if it ran counter to all that the Churches could teach, I would accept his teaching rather than theirs; for he has taught me more of what the Cross means than I have learned from any other source.

The result is that the Cross has come to be a very real thing in my experience. I do not repine at it now. I do not worry at its "weight," nor ponder as the mystic upon the mystery of it, for I have learned to carry it; and in the carrying the mystery dissolves away, and we *know*. It is they who do not know who emphasise the supposed "mystery"—and there are many who do not know.

And one of the great things Counsellor has taught me is—how shall I explain it so that you can *see* and understand? Perhaps it will be best to put it in this way—the man who carries the Name of Christ engraven on his forehead, and who speaks it forth, is carrying the Cross of the Christ. That Name "Christ" constitutes the Cross in itself. Let a man manifest that Name in the world of men, and immediately the world places a Cross upon his shoulder. It is the Cross that is conditioned by the avowal of the Christ as Leader and Lord. I know what the Cross means because I assert that Name.

The man who hides his allegiance escapes that Cross—and carries a still heavier one of his own construction—a leaden cross, black, heavy as hell upon the spirit, and endures the gibe of every dark one, because of his cowardice. He escapes the Cross, and its glory-giving radiance; he dwells in the gloom of the shades, oppressed by the terrible burden of his own invention—and well he deserves it. Hence, the man who hides his allegiance is not even so much as an "alleged" cross-bearer, and his allegiance can be but toward the prince of deceivers. The Cross of Christ can only be carried in full daylight. There is a light always shed upon that Cross in such manner that it can never be hidden, and one can only hide himself amid the radiance that surrounds it. It has *no shadow* at all.

Were I to speak *all* the truth—and, God helping me, I will—I would aver that some of my brother Spiritualists have imposed a cross upon my shoulder—because I name that Name, and assert it, and publish it. I glory in it; not from vanity or egotism, but because I know that if I carry it aright I shall in due course win them to the same aspiration. But my joy is tempered by my

shame that my carrying of that Cross has not won them yet; and Spiritualism needs that Cross so much. It is the man who carries a Cross who is at the heart of things, and brings light into humanity's darkness, sympathy to its wounded, oppressed spirit. For humanity is weeping, and it is only they who carry a Cross who know how to "weep with them that weep." Only they who suffer know how to "suffer with."

So I do not repine. I pray for those who impose crosses, for they know not what they do. I will not reject that Cross—nor for all this world could offer would I reject that Name.

This day ten million Cross-bearers rejoice beneath their Load.

This day ten million cross-bearers repine beneath their load.

A cross imposed becomes a Cross when borne. Immediately the smaller becomes the greater. The Cross is greater than the cross. These many years it has endured triumphantly all the slight cast upon it. It has won its immortality. I will continue to carry it, for I understand what it means.

Christ was crucified upon His Cross by His fellows. Counsellor was crucified on his Cross by his fellows, like his Lord. Counsellor has said that I, too, will be crucified by my fellows. So be it! I am carrying my Cross up my Calvary. I will never put it down—this Cross that is imposed because I bear His Name.

"SATAN DOESN'T KNOW HIS BUSINESS."

BY HENRY R. FOSKETT.

At a meeting held in a room in the married quarters, at Aliwal Barracks, Tidworth, during the war, the following messages came through from the spirit of my son, who had passed over, as an infant in India, in 1895. There were present, myself, Corporal and Mrs. W., who was an unpaid trance medium, and two army clerks. We sat in a circle with our hands joined.

Mrs. W. soon went into trance, and the following occurred (it should be stated that Mrs. W. was quite unknown to me, and unaware that I had had a son):—

Spirit of Edgar: Dad! Dad!

Father: Who are you? Is it Edgar?

S.: Yes! Yes!

F.: My Son?

S.: Yes! Yes!

F.: How do you remember me, dying as you did, an infant in India?

S.: I have always been with you and Mum; love cannot die. And I have always loved you!

(A Clairvoyant present here described my son, as a tall fair-haired young man, standing on my right.)

F.: How is it you are described as a young man, when you were only an infant when you passed over?

S.: I have grown up, and been educated in this world!

F.: What do you do now?

S.: I am a Messenger! (An Angel.)

F.: Who for?

S.: God!

F.: You know, Edgar, I have tried to live good, and I should like to know what true religion is?

S.: True religion is to love God, and to follow the teaching of the Lord Jesus Christ!

F.: Do you remember the morning of the day you passed over?

S.: Yes, your watch.

(He had played with my watch on the morning of the day he passed over.)

F.: Will you please try, Edgar, to influence me for good?

S.: Yes, Dad; fight the good fight.

F.: I will try, Dear Boy, with your help.

S.: Dad! Dad! you will love God, won't you?

F.: I'll try Edgar, but in this life it is so hard to understand what God is, and how to love Him.

S.: He is our Father, and he wants our love.

F.: Please help me to love Him.

S.: You will love God, won't you? I will help you. Farewell!

I told the Vicar here of the message I had received, and he said he believed all I had stated, but said he, "Believe me, it is Satan trying to lead you away from Christ."

I said, "He must be a queer sort of devil, telling me 'to love God.' He can't know his business."

THE PASSING OF PROF. G. HENSLOW.

Just as we go to press, news reaches us of the passing of our friend the Rev. Prof. G. Henslow, M.A., F.L.S., at an age of over 90 years. He was known and revered throughout our movement, some of his books having achieved a very wide circulation. He has been a Vice-President of the Society of Communion from its inauguration; and will continue so to be now in spirit-life. For years he has been one of our most courageous and encouraging supporters. It has been our privilege on a number of occasions to spend a brief holiday with him in his pleasant retreat at Bourne-mouth, where for many hours we have sat and talked on things psychic and spiritual. The full story of his experiences, investigations and friendships, would be a fascinating one. When we have more time we will write of some of them. It was in his home that we for the first and only time saw Counsellor in control in the light. This was a special honour done toward him by the spirit-world in recognition of his devotion to its cause.

He has sown many seeds of truth and illumination on this world's soil; now, like a shock of corn fully ripe, he has been gathered home to sow that seed on the broader fields of another world. May the blessing of God attend him on all his journeyings. We have one worker less here, one more there. Who follows in his steps?

FROM "PSYCHICAL RESEARCH, SCIENCE AND RELIGION."

BY STANLEY DE BRATH.

Messages from the Unseen.

Automatic scripts are so numerous and in such great variety that merely to cite a few instances would give erroneous ideas. They range through every possible quality—the highly intelligent (rare), the good but commonplace (very frequent), the vapid (also frequent), and (occasionally) the actively bad. A certain number are unquestionably promptings from the subconsciousness of the writer, and probably in no case is this factor entirely absent; even when the matter revealed is totally unknown to the writer, his mind colours the mode of expression, so that positive proof of the identity of the discarnate agent is difficult to obtain.

The evidence of discarnate agency, however, is very voluminous, and cumulative proof is abundant. It is often objected that the sum of individually defective evidence is no more valid than each separate case; but this objection will not hold. In the law courts very little evidence is perfect in itself; the value of cumulative evidence turns on the number of unbiased witnesses. If we are to assume that all veridical automatic writing is subconscious simulation, we must allow that mediumistic clairvoyance is exceedingly common, a conclusion that is by no means borne out by facts. Taken in conjunction with the objective evidence, the hypothesis that certain of these messages really come from surviving souls (as they assert) is well supported and has the merit of covering all cases in which the subconscious origin seems far-fetched.

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Editor: the Rev. J. W. POTTER.

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"See that YE ABOUND in THIS grace also."

"SUBMITTING THE WILL."

A regular and earnest reader of this paper, who happens to be a clergyman, writes us speaking of the paper as an invaluable one and most inspiring; and that he never sent a subscription more gladly. Accompanying his letter comes one from a fellow-clergyman, equally enthusiastic, but he says he has not yet got over the objection many anti-Spiritualists urge, that no man ought to submit his will to another. This is the argument against spirit-control of the human organism as required for trance-speaking, automatic writing, and various forms of physical and psychical phenomena. It is urged with great vehemence by some who combat our movement: indeed bitterly. It is a very subtle argument. It appeals very strongly to those who want such an argument. It carries no weight whatever with those who know what are the facts.

WHAT IT IS.

To comprehend the argument we must try to ascertain what the "will" is. There are answers as many and varied as human nationalities. Not one of the answers is satisfactory all round and from all points of view. Everything depends upon what vision one has; upon his training and education; and upon the particular philosophy which has most impressed him. Having arrived at his view—he is no nearer the fact than he was before. His considered opinion is bound to vary with every man he meets—if he thinks at all. He is eager all the time to be dogmatic and to find a formula which he can not only assert but enforce—for will is power; he knows that much, and he wishes to demonstrate it; that, he thinks, will be proof of will. Let any man sit for a year or two at the feet of advanced spirit-teachers, and he will find that the "will" has become a vast thing, which passes human comprehension; which is related to every other will on earth and in spirit-worlds, that it is varied interminably in manifestation, in mission, in achievement, and in power. He then begins to see how little he knows of what "will" is.

He is then able to ask himself with some amount of safety, how the will is controlled? The answer is easy to him then; for he sees that it is a thing which

is affected by countless things and entities and forces and circumstances; and most of all by those combinations of forces or entities which are in a position to bring greatest pressure to bear upon it. When he seeks to analyse those entities and forces, they evade his search, leading him on farther and farther into a mental maze—is it to humiliate him? or to cause him to see how small he is? He then comes to the conclusion that he cannot determine how the will is controlled. He concludes wisely. That is the first step in knowledge concerning the human will. He can now proceed. Great doors have been opened; and he sees glories he could not perceive before. He gazes within an infinite temple.

WHO CONTROLS THE WILL?

He begins to perceive that the will is not governed by circumstance or opportunity of exercise within limits. A few experiments assure him that his own efforts are hardly measurable. He learns that other wills manifesting incarnately affect his will profoundly and continually; he learns that other wills manifesting discarnately affect it still more profoundly. He learns too, that his will is affected by neither alone at one time, but by both always. He finds, therefore, that he can best consider this problem by thinking universally rather than individually; he forgets himself, and thinks in terms of a great whole. His will is no longer a little thing; it has become infinite in outreach; it has become a diviner thing. He asks himself if his will is harmonised with the Divine?

He can best answer that question by seeking to ascertain how the Divine Will has expressed itself; and to achieve this end he turns to the sublimest manifestations earth has known of the Divine manifesting in man. He is learning something farther now; and one of the very next things he learns is that the Divine Will expresses sacrifice of self all along and all through. He begins to realise that that is what Jesus expressed, and that it is the thing to which the great Apostles exhorted all the followers of Christ, and exemplified in their lives.

WHERE IS IT SEEN TO-DAY?

His thought then casts itself about the Church, and he asks where he finds sacrifice expressed in the superb measure pertaining to Christ and the Apostles? He asks in vain. This is where we can help him; we will show him where; we will demonstrate it to him in actual working. It is in those individuals who yield their will and self up to God the Infinite Spirit; who say "Father, not my will but Thine be done"; who place themselves at the service of heaven, trusting both God and His angels and spirit-servants, saying, "Here am I, use me. Take my lips and let them speak forth Thy message, if so be heaven and earth may be made better by my sacrifice." There you see the will of the individual conformed to God's will; there you see personal sacrifice exemplified. There you see that great thing—self-sacrifice on the Christ lines—demonstrated. And this is what the earth needs. Here are tens of thousands of preachers, who acclaim it to be an unholy thing to yield an individual's paltry will up to God's great spirit-world, and will, in order that God may speak to men His Message of Love. Here are tens of thousands of preachers who would silence God rather than that He should speak in the way He spoke in days of old—of which the Bible records are full. They decry spirit-communication as being of the devil; shutting their eyes to the whole Bible; and set that phantasm of the human will—which they cannot possibly understand, nor measure, nor weigh, nor control—as being a diviner thing than God's Will; something which they have to retain always in their keeping—as they think they can and do. Poor deceived mortals! In that very reservation they are illustrating spirit-control

over their own will, and that of a low undivine order; blinding their eyes and their minds. When will men cease thinking? When will they realise their puny power, and God's Almighty power? Will they cast off that conceit of the human heart which magnifies the human will as the greatest treasure in the world? When? Said Moses on one occasion "Would that all the Lord's people were mediums yielding up their will for the paltry thing is to the Divine manipulation and emotionment."

A PROBLEM FOR SCEPTICS.

Two extraordinary incidents have recently been brought to our notice by men who are not Spiritualists; one was brought up in a Roman Catholic, and the other is a Jew. While the votes were being counted on the night of his last election in the Potteries, Andrew McLaren, M.P., tells us some of his supporters had gone to a Spiritualist meeting, where a woman in trance said "Mac's majority will be 606," this, although it was an hour or more before the counting was finished. When, some time later, the story spread that his majority was 606, certain people refused to believe it, because the figure did not agree with the medium's forecast! After some further delay, it turned out that the medium was right. Now how could she obtain prophetic knowledge unless it came from some supernatural power? Not even the counters knew what the figures were.

WAS IT ALFRED LESTER?

On the last night of "The Punch Bowl" at Birmingham, Archie de Bear informs us he was standing watching his fantasy playlet, "Punch and Judy." As Robert Hale began to act the part of the Punch, Judy man, de Bear heard a harsh whisper beside him whisper "Archie."

He turned round, expecting that someone was imitating Alfred Lester, who plays this part for so long before he died, and who was always fascinated by this play. When de Bear turned round, no one was there.

"It was just like poor Alfred's voice," says.

Was it the famous comedian giving, as a friend he may have known was becoming interested in Spiritualism, some indication of his presence by his side on this memorable evening? Was it delusion?

"I was not thinking of Lester," says de Bear. "I was merely watching the play as thinking it would be the last time I should see it."

THE WRONG TONE.

One of the things about which we complain in the Spiritualist movement is that of the hostile attitude of certain sections towards Christianity—was evidenced, the other Sunday, at the Eddis Hall. Almost invariably, at these Sunday evening services, the addresses are reverential in character; but, on the occasion, Mr. Henry Boddington delivered the sort of address which must have annoyed many Christians in the audience.

He referred continually to "our Christian friends," almost sneeringly, as though they were somebody quite apart from the Spiritualist movement. He patronised their ignorance, and generally made the sort of speech that would antagonise nearly all Christians seeking knowledge of spiritual matters.

We all appreciate the fine work of Spiritualism which Mr. Boddington has done. He spoke, frequently, in the air many years ago, when our cause was unpopular. But he, and speakers like him, should realise that times have changed.

The Churches are more easily won to our cause than are agnostics.

The Marylebone Spiritualist Association is, of course, in no way to blame for

sort of address, and it recognises the movement. Boddington who place like the Ec more suit itself t

ONE OF

People who r "The Christian language in wh "The Chronicle will be astound ember 18th, 1 Liverpool, said published vers been transmit concluded:

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sort of address. It has an open platform, and it recognises Mr. Boddington's value to the movement. It is the men like Boddington who should realise that, in a place like the Æolian Hall, their tone should more suit itself to its audience.

ONE OF OUR ENEMIES.

People who read, in the last number of "The Christian Spiritualist," the beautiful language in which the chapter taken from "The Chronicles of Cleophas" was written, will be astounded to know that, on December 18th, the "Evening Express," of Liverpool, said that, "after examining the published version of the writings that had been transmitted by Miss Cummins," they concluded:

"If we accept the Spiritualist hypothesis, it becomes clear that Miss Cummins is under the control of the ghost of a professional writer of film titles. The mortality among title writers at Hollywood must, of necessity, be frightful, and therefore there are many film title writers in the Beyond. What is more natural than that they should try to carry on their fell work after passing over?"

This is the sort of ignorant nonsense penned by our enemies. No one on the "Evening Express," of Liverpool staff had then seen anything of "The Chronicle of Cleophas," except a few verses quoted in the "Daily Express," of London. On a few verses only, is based a bitter attack.

We challenge the Editor of the "Evening Express" to write, even slowly, and not at the rate of from 1,500 to 2,000 words an hour, as Miss Cummins did, language as highly cultured as that in which the Cleophas script was penned.

WE OFFER A CHALLENGE.

All we know about the "Evening Express" is that, a few months ago, they printed a so-called "cable," sent them by the British United Press—a cable purporting to come from New York, and consisting of a sneer about Spiritualism, based on a Spiritualist Congress in the States.

We challenge the Editor of the "Evening Express" to prove that this message, printed by him, came by cable. The Press cable rates, between London and New York, are 7 cents a word. The British United Press, believe us, does not waste money like that. Obviously, it merely cut the report out of a New York paper, or else had the message sent by post, to save the cable rates.

Unfortunately, for our journalistic foes, we know more about newspapers generally than the "Evening Express" knows about us. We happen to know all about the British United Press, which obviously the "Evening Express," which pays it money, does not.

£100 FROM CHINA.

We beg to acknowledge the generous gift of £100 sent to us by Sir Francis Aglen, K.C.B., Inspector General of Customs at Peking, China, who addresses to us the following letter:—

"To the Rev. J. W. Potter,

"Editor, the 'Christian Spiritualist.'

"Dear Sir,

"I have the honour to acknowledge the receipt of your circular letter. I am familiar with some part of your work from Mr. Hannen Swaffer's book. As an advocate of the Spiritualist movement from within the Church, I have pleasure in sending you my cheque for £101. Kindly put me on your postage free list as a subscriber for two years for all copies of your paper subsequent to No. 10 of 7th October, and devote the balance to reducing the deficit in your expense fund. . . .

"Yours faithfully,

"FRANCIS A. AGLEN."

A Newspaper Sleuth.

THE "DAILY NEWS" GOES TO PARIS IN SEARCH.

BY A PLAIN BLUNT MAN

In search of the Other World, the Special Correspondent of the "Daily News" went, last week, to Paris, wasting his time, as these enquirers do, even when they go out in all good faith.

When he saw Madame Briffault, a well-known French medium, he obviously did not understand the value of what she told him, even when she was enthusiastic about a visit to Crewe, where Mr. Hope, the well-known spirit photographer, produced a photograph with an "extra" of her late husband.

"My husband, she told me," said the newspaper enquirer, "had a moustache with turned-up ends. As he lay in his coffin I cut off the ends, and that is how his moustache appeared in the spirit photograph."

The only comment of the "Daily News" man is that "This seemed to impress her as of 'evidential' value."

Obviously, he does not understand why this should.

Hope, of Crewe, as Madame Briffault would know, although the "Daily News" representative would not, is a Salvationist, belonging to the working class, who lives in a small cottage in Crewe, and who charges a nominal fee for prints of any photographs that prove successful. Madame Briffault went there and, naturally, when she saw on the plate the photograph of her husband, with the ends of his moustache cut off, she had to accept it as evidence, for she would know that it would be impossible for a poor little man like Hope, of Crewe, to obtain, secretly, the photograph of a man comparatively unknown, living in Paris, unless he had a clever detective system working in France. Certainly, he could not obtain a photograph of a man lying in his coffin, with the ends of his moustache cut off, since a photograph of this kind would not be taken.

Newspaper correspondents do not follow up their enquiries. I should have established the fact that Madame Briffault was certain Hope could not obtain the picture. I should have cross-examined her about whether the photograph of the dead man was taken. But, no! The mere comment is "This seemed to impress her as of 'evidential' value."

The "Daily News" does not understand that Hope has done things like this, not once, but on many hundreds of occasions. Certainly, he has had his failures, as all mediums have; but, often, he gets proof beyond question.

"When I mentioned to Madame Briffault that I had not met a Spiritualist in Paris who was prepared to say that communication with the dead had been conclusively proved," remarks the correspondent, "Madame Briffault was aghast, and declined to believe that I had not misunderstood M. Ripert of the 'House of the Spirits.'"

So I should think. Probably the "Daily News" could not understand M. Ripert's French, or he could not understand the "Daily News" man's English.

"I beg you to go to those who are not professionals, and to get their opinion," Madame Briffault told the correspondent.

That is the same reply which many professional mediums give to enquirers. Our case is built up on unpaid mediumship.

Madame Briffault, it seemed, did some clairvoyance, but failed in the case of the "Daily News" correspondent. Certainly, scepticism of the kind which this man would have in his mind would make conditions more difficult. How extraordinary it is that people of this kind find it so hard to get proof!

Later on, this enquirer "had a long talk with one of the leaders in psychic research,

whose name, unfortunately, I am not at liberty to give."

So I should think, because this so-called leader in psychic research "summed up the whole position by saying that, in the end, either the scientists would convert the Spiritualists or the Spiritualists would convert the scientists."

What a lot of nonsense! Lodge is both, and so are many other people in the Spiritualist movement. Will Lodge, in the end, convince himself that he himself is right, or will he convince himself that he himself is wrong?

"At present, psychic research, as represented by Dr. Richet," goes on the correspondent, "admits the reality of psychic phenomena, but insists that they are due not to the dead, but to the living. It is to this point of view that the scientists hope to convert the rank and file of the Spiritualists. A number of their leaders have already been converted."

Certainly, strange things seem to be going on in France. I have never heard of one psychic researcher who is trying to convince one Spiritualist of anything of the sort. It will surprise the "Daily News" to learn that most of the intelligent people belonging to the Society for Psychical Research are convinced of Survival. In fact, if it were not for the Spiritualists, there would not be any Society for Psychical Research. It would have died, years ago. Sir William Crookes, its chief founder, lived and died a Spiritualist.

ARE WE PAGANS?

There is a higher stage of consciousness, which is realized by man when he can say "I," when he realizes that he is a distinctive human being, distinct from the material world, distinct from the rest of his fellows. But the highest aspect of consciousness is the spiritual consciousness, when man recognizes that although separate in a sense from the material universe and from the rest of his fellows he is really one with the universe; when the clouds speak to him, and the stars send messages to him from afar, and the merging seasons reveal to him the infinite splendour that lies behind every aspect of outward phenomena; and when he recognizes in the deepest depths of his being that he is one with humanity, that the life within him never had a beginning and never can have an end. All this, and far more than this, is involved in the spiritual consciousness which lies at the centre of every religion.

If, therefore, we believe that our departed ones have merely entered on a new phase of existence; that life to them is as real as ever life was on this side of Time, then our attitude towards them will be entirely changed. Why should we forget the father and mother who were the means by which we reached individual existence in this world? Why should we blot from our remembrance the brother to whom we were so fondly attached in our early years? Why neglect the loved one whose resting-place may be amidst the far-off hills, and over which the summer sun shines and around which the winter storms rage? This Christian indifference towards the departed has frequently filled us with amazement. Are we Pagans? We are worse than Pagans. The *Lares and Penates* of the Roman people were an essential part of the national religion. The Romans revered their ancestors, and their ancestors watched over their descendants and inspired them to noble deeds of valour and achievement.

From "Kathleen," by the Rev. John Lamond, D.D.

HEALING BY THE SPIRITS.

MEDIUM ASKS FOR A RIGID TEST.

We print the following as a proof of how genuine mediums are willing to have their powers tested for the sake of suffering Humanity.

BY FLORENCE SIMPSON.

In an address I heard at Kentish Town a week or two ago, I heard Mr. Hannen Swaffer mention how mature mediums are wanted to spread the truth of Spiritualism.

Eight years ago, my husband, in the back blocks of New Zealand—after two years constant practice—developed trance mediumship. His seances were private, and he never attended a Spiritualist church in the Dominion. In experimental work, he constantly met Dr. Farr, chief doctor of Physics at Canterbury College, and gave a demonstration in the physics laboratory to Dr. Farr, a doctor of biology and a doctor of languages, the seance being an entire success.

During Sir Arthur Conan Doyle's visit to New Zealand, our local paper was writing leading articles against Spiritualism. A personal friend persuaded him to give a seance to the editor, and, before Sir Arthur moved down south, the tone of the paper had entirely changed.

I might mention that, at one of the seances, mention was made of "Ratana," the wonderful Maori healer, and one of the controls said that, before many years, there would be another healer, greater than Ratana, and that the healer would be sensitive to whom they had been listening. My husband put this from his mind, as, having had no knowledge whatever of medicine or human anatomy, he failed to see by what power he could heal the sick.

I arrived with my husband in London nearly three years ago. His mother was then suffering from a paralytic stroke and, one day, when she had intense pain in her head, he placed his hand where the trouble was, and it immediately disappeared. Also, her mouth, which was screwed on one side "straightened." She informed the family doctor and, at an interview, he remarked that my husband was a natural healer, and kindly recommended several books for study. The final result has been more successful than any one could wish.

An irresistible influence led him to Kentish Town Spiritualist Church, and there he has attended the healing circles twice a week with special results as below.

1. Case of ulcerated stomach; three years' hospital treatment. Complete cure in three treatments.
2. Case of believed cancer in the breast; Middlesex Hospital advised left breast removed. After four treatments, tumour absolutely dissipated.
3. Boy; no control of muscles of eyes; bad memory. Muscles now under control, memory much improved, and eyes much better.
4. Blind lady of 49; one eye removed when 12 months old; unable to see with the other since that date. Colour now showing and cataract gradually clearing. Can now daily see daylight from dark, and shadows. We have every confidence that sight will be restored in a short time.

Mr. Simpson is quite willing to take any case (incurable preferred) and let you judge on its own merits, confidently believing that no disease is incurable (whether people believe in Spiritualism or not) if they allow themselves to be treated by our spirit friends through the proper medium.

I may add that a great many spirits come through at our seances, Dr. Lascelles, and a high spirit being the chief controls. We have also heard Byron, Wesley, Sir William Crookes, Hertz, Lord Kelvin,

David Garrick, and many others, the sensitive's appearance, voice, height and mannerisms changing with each control.

At a circle at Mr. Ellis's last week, and on several previous occasions, Telahema handled live coals.

My husband feels he must devote his whole time to this great work, when there is so much suffering that he has been given the power to alleviate.

If you can suggest, or advise him in any way, I know that it may greatly advance the cause we have so much at heart.

ANISEL—MARTYR.

(Anisel seems to have interested many. We are asked to give further concerning him. The following is a portion of our records relating to his Passing, as described by himself to us):—

"Anisel," after he had greeted us, said that he would answer questions, and there followed a very interesting series of questions and answers, which led up to some remark being made, to which "Anisel" replied:—

It is so difficult for one who knows so little of the conditions obtaining in the "inner spheres of being," but if you ask "Counsellor," he may himself give you some idea of what he understands about it—which does not mean that you will understand what he understands.

(It may be explained that our Circle control, "Counsellor," is a very high spirit, coming from the "inner states or spheres of being." Exactly what that phrase connotes we cannot fully explain, but the practical effect is that he never controls our medium directly; he has to use a medium on the other side, which may or may not be the medium's guide. He occupies that medium just as ordinary spirits occupy our medium, and then the spirit-medium occupied by or controlled by "Counsellor," occupies or controls our medium; and thus the messages come through.)

Later, we were led to talk about some teaching coming to us personally, that Christ had progressed Beyond, although we had accepted the teaching that He was with us in Presence-Form; whereupon "Anisel" said, "But He is not beyond it. He is here; here for you, you, not merely for all men, but for (and to speak with) each particular individual."

This led on to the wonderful talk that followed. "Anisel" the medium's guide—was, in earth life, a monk, who spent most of his life in a monastery cell, afterward exchanged for a prison cell because he accepted the Bible, or rather the New Testament doctrine of Faith as taught by Luther; and from time to time "Anisel" has given us glimpses of his life. This evening he went on:—

It would have been no comfort to me during the long weary years of torture that I spent in a prison cell, to know that Jesus Christ was One Who loved all only. The greatest comfort and uplift, the one thing which kept me from going crazy, was that my Master came to me daily in Person and spoke to me. Thus I lived, and those years spent in that dungeon were the happiest years I ever spent in all my life. And those about me, they knew it too, and spoke of it, for they felt His Presence as He passed. Some there were that shrank back from Him even then, and eventually refused.

(Asked at this point if he heard Christ's Voice merely clairaudiently, he replied):—

No, my friend, I heard His voice as He spoke upon the mountain, and in the valleys, upon the lake-side, hither and thither, before the court of accusation, and upon the Cross. I heard Him speak as He spoke then. Others could have heard had they had hearing as all may have it.

But now I know something more. If I

stood out for words then, to-day I would have stood out for something different, and rather than that I should waste my life, first in a cell, and latterly in a noisome dungeon, rather would I tear my tongue out and not speak, that I might go about the earth and do my duty to my fellows, for I remember the Word of the Master, "Even as ye have done it unto one of the least of these, ye have done it unto Me."

(At this point "Anisel" was asked if he would at some time tell us of the circumstances in which he passed out as a martyr, if it would help us to know. He replied):—

I will tell you now, my friend. 'Twas one night as I lay upon my pallet in my cell. I was just going off to sleep, and before me I felt something—and realised something. I knew not what it was, so I opened my eyes, and I comprehended a beam of light, and I saw a figure. I could not see his form nor features, but there he stood. In his hand he held a book. I trembled and was afraid, and I turned over, turned away. Immediately there was darkness, and I felt that I was surging amidst a hell of fire. So I turned over again and called to that spirit to return and he came, and for a moment there was peace in my soul. Gradually a vision of the book grew until I realised what it was. His finger pointed to that book, and then he vanished. I could not get any further sleep that night, nor could I understand the meaning of that vision. I told some of my friends in the morning, and they thought it was only a dream and that I was mad.

Time passed, and somehow or other the conviction grew in me that it was the doctrine of Luther regarding the Bible which I was to look into. So I looked into the Bible for a year—for two years, and then there came the vision again, and it said, "Go! Tell forth this truth to the world."

I said I would. I told my friends. They believed me not and cast me into the dungeon. Then there came the day of trial, after many years, and they invited me to deny my God and my own beliefs, and I refused. Then they took me and tortured me, and I refused.

Then, by my side, I saw a vision, and it was that of a huge man, I should think twelve feet in height, and he stood there, his mantle rippling in the light. Looking, I saw his hand held a mighty sword, and he held it above those who inflicted pain upon me, and I knew no more.

After that they cast me in prison again. I had three weeks of visitation to other worlds—whilst my body was racked with fever; then, afraid I would die, they hurried me to my death, for they wished to kill me.

Good-night, friends.

S.M. Tune, Amerton or Franconia.

Soldiers of Christ, arise!

And put your armour on,
Strong in the strength which God supplies
Through His eternal Son.

Strong in the Lord of Hosts,
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in His great might!
With all His strength endued;
And take, to arm you for the fight,
The panoply of God.

Leave no unguarded place,
No weakness of the soul:
Take every virtue, every grace,
And fortify the whole.

To keep your armour bright,
Attend with constant care;
Still walking in your Captain's sight
And watching unto prayer.

From strength to strength go on,
Wrestle, and fight and pray,
Tread all the powers of darkness down,
And win the well-fought day.

C. Wustan.

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Psychological Phenomena and the Press.

By The Rev. WALTER WYNN.

With the Editor's kind consent I have changed the title for one week, because I have been tickled almost to death lately with some articles in the "Daily News," the organ of orthodox Nonconformity. I like the paper; I have read it ever since I was a boy. Its methods are often absurd, and its attitude very ridiculous on some questions, but I like the "Daily News." Its attitude, for instance, to psychological phenomena, reminds me of Blondin, the tight-rope dancer, except that, unlike Blondin, in trying to keep the balance, it fails. That is to say, it appears transparently fair in its "for or against" quotations from letters written by its readers, but its own representative, a Mr. Clephan Palmer, is duly instructed to be their Diogenes to "investigate" spiritualism. This gentleman, with a brain like a revolving lighthouse, an intuitive beak like the nose of an aeroplane, and a capacity for logical deduction at least equal to that of a German sausage, visits Sir Arthur Conan Doyle's Psychic Book Shop, and afterwards reports the need of a policeman! The "Daily News" gives "our own representative" big type and ample space. The aforesaid Palmer visits a lady medium who has some pretty daughters with "shingled hair." This fact stands out prominently in the report. He is entertained by "stuttering spirits." This fact is brought out in big headlines. Another medium visited was a fraud. Duly noted! By this time I had had enough, and therefore wrote a long letter of protest to the "Daily News" predicting they would not publish it, and my prediction was verified. True; the Editor announced he had received a "Note of Protest" from me and a "mock" account of what might have been reported of Christianity in A.D. 34; but he never published it. Such a crush on space, no doubt! Yes; we know, yet my "mock" article was far more to the point than what he did publish, and more in the interests of truth and small things of that sort, and more illuminating as to the ways of the army of paid Palmers in Fleet Street. I think, therefore, my weekly readers in "The Christian Spiritualist" ought to read something like what I sent to the "Daily News." Here it is:

THE CHRISTIAN MOVEMENT.

TWO CHRISTIANS FALL DEAD!
A STUTTERER SPEAKS OF SPIRITS!
Astounding Revelations.

From our Correspondent: Clephan Palmer.

Under date April 1st, A.D. 34, our well-known representative, Mr. C. Palmer, sends us the following astounding record of facts in regard to Christianity, now spreading everywhere, as an obvious danger to the world. Mr. Palmer's unbiassed mind, penetrative genius, and careful discrimination, acting on our instructions in this latest effort of the "Daily News" to expose wickedness, need no remark.

—Damascus.

I reached Jerusalem in time, and went straight to the headquarters of the movement called Christian. I have obtained all the essential facts about christianity, and as a mixture of insane fanaticism, hypocrisy, lying, delusion, theft, and immorality it would be hard to beat. I am sending this on to you in advance as I know your need of "copy." I must stay here a week to survive my mental nausea, after examining this new piece of religious delusion and moral pollution. I do not wish to play upon the feelings of my fellow-countrymen, but I can say reverently under the stars of the Eastern sky: "Thank God! Britain does not suffer from christianity"! I will crush my emotions in running this "stunt," and simply state the repellant facts. I got into touch with Peter, the head of the movement, and was shown round a sort of psychic

Christian shop. It was with difficulty I suppressed my smiles at the naïve credulity of the man. Without a pause he told me a Jewish peasant who had been crucified (I have proved that this criminal—by the name of Jesus—had a perfectly fair trial) rose from his grave, touched people, and was touched by them, talked to them, passed through locked doors, and had a fish dinner with them on the sea-shore! This man really believed all he said. I felt like calling a policeman, but the poor man's pathetic sincerity made me pity him. It must be understood that Peter and his fellow fanatics really believe these things, and the dangerous element in the movement is the way it is spreading. They believe in spirit communication. They affirm that this Jesus appeared to them, sends messages to them, and does many other things. I talked freely to these christians. They calmly affirmed that many of their departed friends had risen out of their graves and appeared to them in the streets of Jerusalem.

I seriously wondered whether I was in a Bedlam let loose. If this christianity ever reaches Britain—God help my native land! The "Daily News" will have a mission. Not that apparently nice people cannot be met with in the christian ranks. I met a couple of dear girls with shingled hair, and was much struck by them. They came in and seized my heart and mind, when I was sitting with their parents, Ananias and Sapphira, dear people! Ananias prayed, and Sapphira charged me £2 2s. (in our money) and said she would take less if I came for another sitting. But one girl with the shingled hair impressed me. She was sweet. I wish to be fair in delineating Christianity. "Prove all things, hold fast that which is good" say the christians.

The girl with the shingled hair certainly deserves mention. At the "spiritual healing" service I attended they showed me aprons which Peter and the Apostles had touched, and "miracles" followed! Don't laugh! It is true what I write. Then I met a right stutterer. He went into trances on the impulse. His name was Paul. Struck blind, I understand, on one occasion! Being a stutterer, it was painful to hear him say when in trance—"Fri-i-i-ends!" and then stutter on! Imagine the farce of this stutterer! I will not lower the reputation of the "Daily News" by a prolonged delineation of the history and experiences of this astounding psychic. I hear the christians at Corinth don't like his stuttering. They say his speech is contemptible. By the way, the church at Corinth is a terror. Paul charges the members of it with divisions, rivalries, drunkenness, and immorality! I will not relate awful details in proof. Let me say in all honour that such charges could not be hurled at the girl with the shingled hair; although I hear that Peter himself was heard to curse and swear, and he played the traitor to his crucified friend, Jesus, who was appropriately placed between two thieves.

* * * * *

As I write, news reaches me that Ananias and Sapphira have fallen dead, found out in an act of theft.

* * * * *

I have recorded enough of this pestilent Christian movement. My broad conclusion is that a visit of a policeman to its headquarters with full powers of arrest would be beneficial. It was a pleasure to me, however, to meet the girl with the shingled hair.

* * * * *

I submit that the foregoing would have been published in A.D. 34 by the "Daily News," if it had then favoured the world

with Palmer, the modern Diogenes, sent forth to slay the wicked spiritualists. In other words, I, for one, have become utterly weary and sick of the attitude of some sections of the Press towards the greatest scientific enquiry of the age. It is the cocksure tone of mental superiority adopted by our Bouverie Street and Fleet Street armies of Palmers, with their enraptured visions of shingled hair, that tickles me to death. Bah! If the Press cannot treat this solemn subject with ordinary insight, reverence, and common-sense, let it get on with the bubbles of party politics. Are you surprised the "Daily News"; the former is an able journalist, of course, or he could not write such articles, and the "Daily News" was particularly fair to me on January 2nd, in publishing a long letter of mine. I trust I possess appreciation, even if I give way to humour at times. My protest is against the methods of the Press as a whole, but it is improving, and certainly Mr. Palmer's last article was excellent.

I will return to my Bible expositions next week.

HOW TO DEVELOP.

Given by Automatic Writing Through the Hand of M.E.A.

Away with all that hampers thee in thy ascent along the toilsome path that leads to high endeavour, and a more spiritual atmosphere.

Let nothing stay thy steps. We are at hand to help. A whisper will bring us to thy side in loving ministry. So fear not Child of Earth, never art thou alone, "He gives His angels charge over thee," and "no man can pluck thee out of thy Father's hand."

Listen! We would have thee know how our hearts yearn to help the one who struggles upward, the one who with laborious effort is seeking to live a better life, to cast aside encumbrances, and rise to higher attainment.

Step by step will we walk with thee, guiding, counselling, and cheering thee on thy way. Fear not, we will never forsake thee. Only ever strive upward to the light.

As time goes on, we will instruct thee in many things, and throw a light on much that has puzzled thee in the past. Thou hast much to learn, and we can teach thee, if thou wilt hearken unto us.

Perplexing problems are of no use in the achievement of spiritual upliftment, and there are other ways whereby knowledge of higher things can come unto thee; and we would prefer that course of instruction.

Passivity of mind will greatly facilitate our endeavours, and we would charge thee to live at peace with all men. Let nothing disturb thy mind, rise above petty disturbances and ever keep watch over thyself to restrain thy impetuosity. Thus we can come nearer to thee, and infuse into thee higher teachings, and spiritual advantages otherwise unattainable; whither thou goest will we go with thee, smoothing thy path lest thou stumble by the way; ministering unto thee when thou art faint-hearted, and life's burdens weigh thee down. So will we walk with thee, and never needst thou feel lonely as we will make our presence felt, if thou wilt ever live peacefully without disturbances.

Put away from thee sordid cares, trivial perplexities, and upsetting emotions. Raise thy thoughts to things above worldly matters.

CIRCLE GUIDE.

Monday, Jan. 11th. Hymn 4 (No. 2 sheet). Psalm 23.

CHURCHES AND MEETINGS.

Where this Paper is on sale; and times of Sunday Services.

Æolian Hall.—New Bond Street, 6.30.
 Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3, 7.
 Eltham.—R. A. Co-op. Rooms, Well Hall, at 7.
 Grotrian Hall.—Wigmore Street, 11; 6.30.
 Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
 Hornsey.—Felix Hall, 29, Felix Av., Crouch End, 7; Th. 8.
 Kentish Town.—17, Prince of Wales' Cres., 3.30; 7. Th., 8.
 St. Luke's, Queen's Road, Forest Hill, S.E.; 6.30 p.m.
 Wood Green, N.—Bourne Hall, Trinity Road, 7.

Alfreton.—
 Altrincham.—Moss Lane, 3; 6.30.
 Bargoed.—4, John Street, 6.30. Thursday at 8.
 Barking.—Municipal Rest., East Street, Wed., at 8 p.m.
 Bentley, Doncaster.—
 Bexhill.—Spiritual Mission.
 Birmingham.—Co-op. Rooms, Sparkhill, 3 and 6.30.
 Birmingham.—Victoria Hall, Handsworth Lyc., 3; serv. 6.30
 Bishop Auckland, St. Helen's—71, Main St., 6.30; Weds., 7
 Blackwood, Mon.—Assembly Rooms, High Street, 6.
 Bolton.—Sp. Alliance, Henry Street, 3; 6.30; 8.
 Bootle.—Argos Hall, Stanley Road, 6.30.
 Bournemouth.—Ch. Sp. S. 14 Lansdowne Rd. Tu. 3.15 Th. 8
 Bradford.—
 Brighton.—Old Steine Hall, 52a Old Steine; 11.30; 7; 8.30.
 Bristol.—Temple, 19, Lower Redland Road, 6.30.
 Cardiff.—Cathays, Brydges Place, 6.30.
 Carnetown, Abercynon.—2.30; 6.
 Chatham.—Queen's Hall, Military Road, 7.
 Cheetham Hill.—Halliwell Lane, 2.45; 6.30.
 Chiswick.—67, Flanders Road, 11; 6.45.
 Congleton.—Park Road, 3; 6.30.
 Coventry.—Broadgate Prog. Sp. Soc., I.L.P. Rooms, 6.30.
 Devonport.—Hydesville Inst., Cannon St., 6.30; Tues. 7.30.
 Devonport.—Progressive, Ferry Hall, Ferry Road, 6.30.
 Glasgow.—Burns Hall, 379 Parliamentary Rd., 11.30; 6.30; 8.15
 Glasgow.—Spir. Brhood., 4, Henrietta Street, 12.30; 6.30.
 Gosport.—"Boyne Hall," Forton, 7.
 Grimsby.—New Ch. Sp. Ch.
 Guildford.—The Borough Hall, Upper Room, 6.30.
 Hastings.—4, Claremont, Sat., 7; Sun., 11 and 6.30; Mon., 3.
 Heckmondwike.—Tower Street, 2; 3; 6.
 Horwich, Lancs.—Chorley New Rd., 10; 6.15; Mondays 7.30.
 Howden-on-Tyne.—Church Street, 6.30.
 Ilford.—Pioneer Chambers, 7.
 Letchworth.—Howard Hall, 6.30 p.m.
 Lincoln.—Christian Spiritualists, 11, King St., 6.30.
 Liverpool.—13a, West Derby Street, 11; 6.30; 8.
 Luton, Beds.—Castle St. Hall, Sp. Ev. Soc., 11.30 and 6.30.
 Middlesbrough.—11, Garden Street. Every evening at 8.
 Morecambe.—Milton Rooms, Market Street, 3; 6.30.
 Northfield.—Hawkesley Hall, Longbridge Estate, 6.30.
 North Shields.—Temperance Hall, Norfolk Street, 6.30.
 Norwich.—Sch. Music, Rampant Horse Street, 7.
 Nuneaton.—
 Oldham.—Hooper St. Lyc., 10.30; 3; 6.30; 8.
 Pontefract.—18, Beast Fair, 2.45; 6.30.
 Pontypool.—Cent. Sp. Ch., Osborne Road, 6.30.
 Reading.—56, Bartholomew's Road, 6.30.
 Richmond.—Free Ch., Ormonde Rd., 7.30; Wed. 7.30.
 Romford.—Psychic Research Soc., 163, Brentwood Rd., 6.30.
 Royton.—38, Sandy Lane, 3; 6.30.
 Sheffield.—Meersbrook, Gosp. H., Regent Ter., 2.45; 6.30.
 Southampton.—Oddf. Hall, St. Mary's Street, 11 and 6.30.
 St. Helen's, Lancs.—Mas. Buildings, Hall St., 10.30 & 6.30.
 Stockport.—Ch. Sp. Ch., Mottram Street, 3; 6.30; 8.
 Sutton.—Co-op. Hall, Benhill Street, 6.30.
 Swansea.—Spiritual Ev. Ch., 47, rear of Walter Rd., 6.30.
 Trealaw, Rhondda.—Judge's Hall, 2, 6; Wed., 7.
 Walker-on-Tyne.—Barry Street Hall.
 Wallsend.—Co-operative Hall, Carville Road, 11; 6.30.
 Westcliff-on-Sea.—St. Matthew's, Northview Drive, 3; 6.30.
 Witton-Gilbert.—
 Wigan.—Ch. Sp., Arcade St., Library St. 2.45; 6.30; 8.
 Worksop.—

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